CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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The Minor Review.

ART. 9.—*A Discourse, in which the doctrine of the Trinity is examined; and some remarks made on Calvinism; delivererd at Cohasset, in two parts, on the morning and afternoon of Lord's Day, Dec. 7, 1823—by Jacob Flint, Minister of that town.*

A few remarks on this Sermon may serve to recommend its many excellencies to our readers. It begins with a short history of the preacher's ministry;—"because," says he, "I have preferred good practice to doubtful theory; christian virtue to speculation, I have dwelt mostly on the great duties of life, inculcated by Christianity, and the powerful motives by which their practice is enforced."

Unexpected events had induced a change in the topics of discourse and Mr Flint proposes an examination of the doctrine of the Trinity. He gives the true account of the first church, as Unitarian, and as being the model of those in the first century. Love one to another and christian sympathy, were the engaging badges of this church, and not till Platonic philosophy, and political ambition, and blind fanaticism obtained influence, did the false doctrine of trinity in unity, imputation of Adam's guilt &c. obtain establishment. A short account is given of the long train of evils, which followed the corruptions of religion, and the union of Jews and Gentiles, is adduced as the cause of those rancourous jealousies, which shook the church until it settled into the woful form of Popery. Among these corruptions of Christianity, the trinity is one. "The word trinity cannot," says Mr F. "be found in the Old or new Testament, and there is not a word in any language among the tribes of men which will express the existence of trinity in unity. The reason is, because it is an impossibility in the nature of things." We are glad the author has traced the history of this doctrine, for we think this the best illustration of the state of the times, and a satisfactory answer to many of the most specious arguments. His history of the trinity is very interesting.—This incomprehensible word it seems, stands for something quite as incomprehensible, and to shew this, the author has wisely adduced the Athanasian creed. After reciting it, he says—"If you have attended to the several propositions, as I have recited them, you will, I think, perceive and acknowledge they contain as direct and evident contradictions as were ever put together in so many words." We presume the author would select two sentences of the far famed creed as peculiarly proving his statement—viz. "Such as the Father is, such is the Son, and such is the Holy Ghost,—the Father uncreate, the Son uncreate, and the Holy Ghost uncreate;" then a few lines below, follows this statement—"The Father is made of none, neither created nor begotten,—the Son is of the Father alone, not made nor created, *but begotten*,—the Holy Ghost is of the Father and of the Son, neither made, nor created, nor begotten, *but proceeding*." Put these two statements together, and reconcile them, who can. In order to save this theological riddle, an awful denunciation is appended to it,—which says, "except every one do keep whole and undefiled this faith, without doubt he will perish everlastingly."—And this sentiment, in softened language, is re-echoed from half the pulpits in our community to audiences, who often sleep while the anathema is uttered. When common sense tells us to close our ears, nature often kindly takes the hint, and closes up our eyes.

The author states, that "among Trinitarians there seems to be no difference of opinion on this point, that Jesus Christ is God, and that there are three Gods in one God." All Unitarians agree in the rejection of this doctrine.

"Those who hold that Jesus Christ is not God, but the one finite Mediator between God and men, are called Unitarians; because they believe with the apostle in the unity of God; that there is one God only, of whom, and to whom, and through whom are all things; and that he commissioned his son Jesus Christ, to declare his will to men, to preach repentance for the remission of sins, to die on the cross that he might reconcile men unto God, and to rise from the dead that he might give to all men a sure and certain hope of resurrection to eternal life."

Here there is no inconsistency. But all is reasonable, natural, scriptural, animating, consoling, and fitted to man, as a sinful, repentant, immortal being.

The Author proceeds to arguments against the trinity; and says:—

——"in making Jesus the Christ, God equal with the Father, we transgress the first of the ten commandments. 'Thou shalt have no other God before, or beside me.' Considering the universal proneness of mankind to worship more Gods than one, it appears to have been a principal design of revelation to teach the unity of God, and to confine the supreme worship of the Jews and Christians to the one self-existent and everliving Jehovah. And there has been no Jew, it is believed, from the time of Abraham to the present, unless an apostate from his religion, who has been a Trinitarian."

In what follows this quotation, the writer seems to intimate, that, by the *present* translation of the celebrated text in Isaiah, the Jews would naturally be led to believe in the Deity of their Messiah. A very sensible exposition of the text is inserted. Granting it refers to Christ, we will in confirmation of the author's views, give a paraphrase of this celebrated text:—"And his name shall be called Wonderful, Counsellor of God, Mighty, Father of the Age, Prince of Peace." His name shall be called *Wonderful*, for in him, and by him, the wonderful power and purposes of God shall be displayed;—*Counsellor of God*, for he will be fully acquainted with the mind and will of God with respect to the duty and expectations of mankind;—*Mighty*, for by the power which God will give him, he will gradualy subdue the world to himself, and by the working of that mighty power he will raise the dead to judgment;—*Father of the Age*, the head and introducer of a new and everlasting dispensation;—*Prince of Peace*, the peaceful ruler, under whose laws and influence, peace shall be diffused on earth as far as his rule is obeyed. Next follows the true interpretation of the word Logos. That it means "an attribute of God or God operating," there can be little doubt to the intelligent student of Plato. The "*word*" was God's word, or God's wisdom; and this was manifested in "the man Christ Jesus." Solomon is authority for this. Prov. viii. 1. 22. 32. Son of Sirach i. 1—6. Consult these places and remember, "by the *word* of God, the heavens were made." "Hypollitus, an Unitarian writer of the third century, represents it a new signification of the word Logos, to make it mean the Son, or Jesus Christ.

We are rejoiced to see 1 John v. 7, recognized as an interpolation. We wish the following had been added:—Acts xx. 28, where in our English bible we read "to feed the church of God, which he purchased with his own blood.' The true original is thus, "feed the church of the Lord" &c. So 1. Tim. iii. 10, "God manifest in the flesh," where the true reading is "He who was manifest in the flesh." So in 1. John iii. 16, we read in our English translation, "Hereby perceive we the love *of God*, because he laid down his life for us." The words *of God* have nothing answering to them in the Greek. They were a flagrant interpolation by King James' translators. They give an entirely false direction to the writer's ideas. Whether this is right, let honest people judge.

The author proceeds concisely to show, that the Unitarian faith beams from every page of the New Testament; and says:—

"It is sufficient for us to show, that Jesus Christ did expressly declare that his father is greater that he, and consequently that he could not be God; and that the tenor of the New Testament does represent the Son, as deriving existence from his Father, appointed and sent by the Father, attributing all the mighty works which he did to the power and spirit of God, operating in and by him. He always prayed, not to himself, but to his Father, and him alone he worshipped. In illustration of these remarks, the following passages may receive attention. "I do nothing of myself."—"Why callest thou me good? there is none good but one, that is God." When praying to his Father, he said, "This is life eternal; that they," meaning those for whom he was praying, "might believe on the only true God, and Jesus Christ whom thou hast sent." It is evident that Jesus meant by the only true God, the being to whom he was praying; not himself whom the only true God has sent. 'There is one God and one Mediator between God and men, the man Christ Jesus.' You all know that a mediator supposes two parties between whom he mediates. But if you suppose Jesus Christ and God to be one and the same, where is the mediator? He cannot be both God and Mediator. St Paul, speaking of the power which God committed to the Son, seems particularly to guard the Corinthians against the Trinitarian belief. 'When he saith all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him, that put all things under him, that God may be all in all.' I might continue to cite texts, proving the Unitarian faith, but it would swell my discourse beyond your patience. I will present you with one passage more only, which expressly proves that Christ was not equal with the father. 'Of that day and hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father.' Not even the Son knoweth when that hour shall come; yet if he were God, he must have known it."

We cannot suppress a quotation, in which the means used by the Catholic church, to preserve the false doctrines of men, are strikingly painted:—

"The sword of physical and civil power was placed in her hand. Non-resistance and passive obedience in regard to the powers of church and state was a doctrine received by the ignorant multitude, and enforced with rigour by pontiffs and kings. Popes claimed jurisdiction at length over kings and their subjects' souls and bodies, throughout christendom; and for a number of centuries not a tongue could suggest a doubt as to the infallibility of the sovereign pontiff, or question the truth of any invention he chose to sanction, without rendering the body in which the tongue moved, liable to the dungeon, the rack, or the burning stake. This state of things, My Brethren, accounts for the existence and retention in the church of the trinitarian doctrine, with other corruptions, till the reformation by Luther; an event which ought to be celebrated in every Protestant country, as a jubilee, with most hearty thanksgiving to God."

But our author very appropriately reprimands those who stop where Calvin left them: "The Reformation, though glorious, was not complete. Men born blind, when their eyes are opened, do not at first have distinct and correct vision. They see men as trees walking." And here, as by an episode, is related the account of the burning of Servetus, by Calvin, for asserting the very principle, which Calvin himself had risked his life to maintain.

*Vide Grotius, Luther, Simpson, in loc.

The leaven of false theology in the Catholic church found its way into the English thirty-nine articles, and some of it undoubtedly was brought by our pious fathers to this western world. By ambition in the high, by ignorance in the majority, and by fear in all, these corruptions have been canonized, and they are yet a blemish upon *this* intelligent community.

Some places have been providentially spared. There have always been those who remembered the Waldenses,—men who have treasured the truth with a zeal proportioned to the attempts to destroy it. Among such, Mr Flint, after mentioning distinguished authors in Europe, names "the venerable Dr GAY of Hingham, and BROWN of Cohasset;" and says that "the christian communities in those places have for more than half a century past been sitting under rational, Unitarian preachers." We believe it may be safely asserted, that the first impetus was from that region, and the Old Colony may rank—among its other thousand trophies—the sowing of those good seeds of rational Christianity, which have since sprung up in blessed productiveness. Toward the close of the sermon, the evils attending a belief in the trinity are stated—*first*, as necessarily distracting the mind of the worshipper; *secondly*, as involving the monstrous absurdity that "God was born of a woman, was subject to human infirmities, and died on the cross;" and *thirdly*, as being "an instrument of delusion and terror, to the amiable and unenlightened."

The concluding remarks are highly appropriate, tending to impress the great importance of a correct, evangelical faith, and the still greater importance of piety and holiness of heart.—The sermon must certainly do much good where it is circulated. There is a sobriety of thought, pertinence of application, and simplicity of diction, which eminently fit it for the purposes of its publication.

Perhaps we should say a word of the unexpected circumstances, which elicited these sermons. In allusion to these circumstances, the author remarks,

——"our friends in the metropolis, who assume to be Orthodox, have reported us to be without the gospel, and in a condition but little if any better than the poor heathen. And in their great compassion for our souls, have sent among us trinitarian itinerants of various denominations, to convert us to Christianity! They have so far succeeded, I understand, as to have brought a number of the amiable lambs of this flock to confess that they hated God, the benevolent author of their being and enjoyments. What disinterested benevolence!"

We are shocked at the unwarranted attempts made in this and the neighbouring towns to injure the reputation of the established ministers, and destroy the peace of those quiet people. We are surprised to hear that some men from this city have pursued a course at direct variance with their plighted faith to the Massachusetts Convention of Ministers. If societies will organize themselves, and in secret conclave determine to assail a village; and if women will volunteer to ride through towns, scattering Calvinistic tracts from their carriages, and contribute for the support of young men who have no license to preach, and will send such to calumniate our regular clergy, and, by exciting religious animosities, to put discord betewen husband and wife; and if ministers will plan and forward such designs, and go themselves unsolicited by any regular Society,—we say, if such conduct is to be considered as Christian, we want to know what is the meaning of this text,—*As ye would that others should do to you, do ye even so to them?* H. B. C.

HYMN.

The following beautiful original hymn, entitled *Consolation for the loss of pious friends*, is from the new collection of Psalms and Hymns, just published by the West Parish in Boston:

Why weep for those, frail child of woe,
Who 've fled and left thee mourning here?
Triumphant o'er their latest foe,
They glory in a brighter sphere.

Weep not for them;—beside thee now
Perhaps they watch with guardian care,
And witness tears that idly flow
O'er those who bliss of angels share.

Or round their Father's throne, above,
With raptur'd voice, his praise they sing,
Or on his messages of love,
They journey with unwearied wing.

Space cannot check, thought cannot bound
The high exulting souls whom he,
Who formed these million worlds around,
Takes to his own eternity.

Weep, weep no more; their voices raise
The song of triumph high to God,
And wouldst thou join their song of praise,
Walk humbly in the path they trod.

EXTRACTS FROM DR JORTIN.

"If these two excellent prelates (Jeremy Taylor and Tillotson) and Erasmus, and Chillingworth, and John Hales, and Locke, and Episcopius, and Grotius, and many who shall not be named, had been contemporaries, and had met together, *freely* to determine the important question, 'What makes a man a christian, and what confession of faith should be deemed sufficient,' they would probably have agreed, notwithstanding the diversity of opinions which they might all have had on some theological points."

"Jurieu made a figure in his time, and had more zeal than discretion. He wrote some tracts of devotion; and he was remarkable for two things; first, for misinterpreting the Apocalypse, and thence foretelling what never came to pass; secondly, for publishing idle stories against Grotius and other learned men, in a book called L'Esprit de Monsieur Arnauly. The book at first had a run, for censure is of a healthy complexion, and thrives better than panegyric; but now this work would be little known, if Bayle and Le Clerc and others had not chastised it, in which perhaps they did it too much honor. Jurieu, by treating Grotius as an infidel, went to work like a bungler; for, 'est ars etiam maledicendi' as Joseph Scaliger said upon a like occasion, and it requires something of a hand to throw dirt. Bossuet, though he did not fight with such weapons as Jurieu, yet attacked Grotius as a dangerous author, and a Socinian; and made remarks upon him, which are mere declamation and *verbiage*. It is one thing to be Bishop of Meaux, and another thing to be Hugo Grotius. Calmet, if I remember right, has also treated Grotius in the same manner. Grotius was inclined to think, and to judge rather too favourably than too hardly of the church of Rome; for which some of the ecclesiastics of that community have repaid him with the gratitude that was to be expected, and have taught bystanders, that he who endeavours to stroke a tiger into good humour, will at least have his fingers bitten off in the experiment."

"The 'Odium Theologicum,' like a poisonous tree, has reared its head, and spread its arms, and the neighbouring plants, instead of receiving shelter and protection, have sickened and withered beneath its baleful influence; yet was it a friendly covering to weeds and nettles, and the fox lodged safely at its root, and birds of ill omen screamed in its branches."

"I have a conceit" says the excellent Joseph Mede, "that some opinions are in some sort fatal to some men, and therefore I can with much patience endure a man to be contrary minded, and have no inclination to contend with him.—There is more goes to persuasion than reason and demonstration, and that is not in my power. There are few men living who are less troubled to see others differ from them than I am;—whether it be a virtue or a vice, I know not."

"It is said that Pope Innocent, the tenth (I think) when the Jansenian controversy was so warmly agitated, told his learned librarian, Lucas Holstenius, that he was very uneasy about it, and unwilling to decide it, because it was a point which he understood not, and had never studied. Holstenius replied, that it seemed not necessary for His Holiness, at that time of life, to begin to study it, and much less to decide it, since it was an intricate subject, which had divided not only the christian world, but the greatest philosphers of antiquity; that if the contending parties were left to themselves, after they had reasoned, and railed, and wrangled, and declaimed, and preached, and written against one another, and eased themselves that way, they would at last sit down and be quiet for very weariness, or for want of hearers and readers which advice seemed not, at all amiss to the Pope, and was favorably received, but not followed."

There is no heresy so dangerous, as that which rebels against the innocent and regulated feelings of humanity. There is no schism so dreadful, as that which breaks away from the communion and companionship of the heart.—There is no belief so widely unchristian and unsound, as that which would in the least degree contribute to weaken or to sever the bonds of society, and the ties of neighbourhood, friendship and affection. That counsel is of Moloch and not of God, which proclaims a war upon charity and love. Faith is never glad, when Feeling weeps; Religion never speaks of duty to a shuddering bosom; and Christianity disclaims the power, which Nature would recoil to exercise.

Montgomery has beautifully described Columbus, while meditating on his great expedition, as gazing with eager anticipation, towards the new world, which he hoped to discover,

"Lights of Heaven, he cried,
Lead on; I go to win a glorious bride,
By nature nurs'd beyond the jealous sea,
Denied to ages, but betrothed to me."

This bride our pilgrim fathers found on these unvisited shores. On her shady bowers no rude spoiler had intruded. None of the corruptions of the old world had found their way into her bosom. She was worthy to be the bride of our forefathers, and to become the mother of a race of freemen. *Knowles' Address.*

CHRISTIAN REGISTER.

BOSTON, FRIDAY EVENING, MARCH 19, 1824.

UNITARIANISM IN ENGLAND. The cause of free religious inquiry seems to be rapidly progressing in England as well as in this country, notwithstanding all the efforts of bigotry and intolerance to prevent it. Our readers will be pleased to notice the following account from the London Examiner of Jan. 25:—

"NEW UNITARIAN CHAPEL.

"Some gentlemen, well known for their warm attachment to the principles of civil and religious liberty, have founded an Unitarian Chapel at Strafford, in Essex. This Chapel was opened on Sunday last. The Rev. Mr APSLAND preached in the morning, and took occasion to notice the state of religious persecution in recent times, in terms of pointed and deserved severity; and the Rev. Mr FOX, who preached in the evening, unfolded the peculiarities of the Unitarian faith with much force and clearness. Upon both occasions the Chapel was filled by a highly respectable and orderly congregation; and upon the latter, the number which could not find room was perhaps greater than that inside. We like to see this, because we would that every man were allowed to worship his Maker according to his own conscience."

The following from the London Examiner of Feb. 1, shows the intolerant spirit that prevails, even among men from whom better things ought to be expected:

"UNITARIANISM.

"The Society for Promoting Christian Knowledge has removed Sir Rose Price, Bart. from the presidency of a district association in Cornwall, in consequence of his open avowal of Unitarian doctrines, and his intention of disseminating them by all the means in his power. Sir Rose Price has asserted, "that with respect to the trinity, he knows the King is of the same sentiments with himself."

What effect would be produced on the public mind, in England, by the assurance that the King is, in belief, with the Unitarians, it is impossible to say, though it is reasonable to conjecture, that were this ascertained to be a fact, it would tend, somewhat, to abate the rancour and virulence of opposition with which this class of Christians is constantly assailed in England. It is hardly to be supposed that Sir Rose Price would have asserted positively that he knew the King to be of the same sentiments with himself, unless he had had some very direct and unequivocal evidence of if. The probability is, that the King is, (with many of his dignified clergy) a *Sabellian*, which belief, though claimed as a species of *Trinitarianism*, is, in reality, *Unitarianism*, as clearly and decidedly, except in mere pretence, as any species of this belief. It is a comfortable retreating ground for those who find it convenient to be considered Trinitarians, but who have too much good sense to receive the doctrine in any other form.

We learn that there are at present upwards of four hundred congregations of Unitarians in England, and one hundred and twenty of their churches in Transylvania.

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In the Examiner for Feb. 8, it is intimated that the Unitarians are making great progress in the county of Lancaster. The opposition is so violent that, not only their worship is disturbed with impunity, (the magistrates refusing to take any cognizance of the complaints of the Societies,) but in one instance their place of worship has been shut up by magisterial order, under a pretence, that it is a place where *the cause of infidelity is advocated, and the principles of disaffection taught.* They are opposed with equal violence by the orthodox dissenters, as well as by Churchmen. Among the opposing dissenters is Dr RAFFLES, who, says the Examiner, has lately been "wielding the sword of the Lord and of Gideon, against the invading Unitarians, in the neighbourhood of Blackburn, with extraordinary energy."

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The following from the Examiner of Jan. 25th may, we think, be very appropriately subjoined to the above statement:—

"INTOLERANCE.

"The Bishop of Down (Dr MANT) caused a burial service at Belfast to be interrupted a few days since, when the deceased's friend, the Rev. Dr BRUCE, was about to offer up a Presbyterian prayer over the body. The Curate stopped the proceeding, observing that the reading such a prayer in an Established Church-Yard was not tolerated by the law of the land, and that the Bishop's orders must be obeyed. The friends of the deceased submitted, and left the Churchyard."

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ST RONAN'S WELL. In a notice of this new novel, in the London Examiner of Jan. 4, it is spoken of as decidedly inferior to any of the previous productions of the author. "We think we have perceived," says the Examiner, "that the nearer this extraordinary writer approaches to his own day, in the exposition of character, the more he loses the individualization and verisimilitude which form his principal attraction." Speaking of the work in another place, the writer observes, "we deem *St Ronan's Well* very unworthy the author's great reputation." It is strongly hinted that the character of the book has been affected by "mercantile avidity," having been improperly hurried to the press.

At the close of his remarks on this work, the writer states that it is reported that it will be immediately followed by a new work from the same author, in which the principal characters of Ivanhoe will re-appear. It is to be entitled, *The Siege of Ptolemais, Extract of a History of the Crusades, by Josiah Cargill, Evangelical Minister of St Ronan's.*

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NEW HYMN BOOKS. We have inserted this week an article relative to the Andover Selection of Hymns and Psalms. To the inquiry of our correspondent respecting this work, we can state that the printing of a new edition is to be entered upon immediately; and that the work will hereafter be afforded at the same price as the New York Collection.

It is unnecessary for us to express any opinion of the *comparative* merits of either of these collections, or of the more recent one published by the West Parish in Boston. It is sufficient for us to say, that we should be glad to be instrumental in introducing either of them into any societies where either WATTS or BELKNAP are now used.

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AMHERST INSTITUTION. A circular has just appeared in the public papers, signed by Dr HUMPHREY, president of the Amherst Collegiate Institution, in behalf of the Trustees, in which notice is given that an application will be made to the next Legislature for a College charter to that institution. Amongst the reasons in favour of its obtaining a charter, it is stated that it is favourably situated in the heart of the commonwealth,—that it is 90 miles from any other College,—that it has ample means of education,—and that it is now in reality a College in every respect, except in law and in name.

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COLONIZATION SOCIETY. At the seventh annual meeting of the American Colonization Society, held at Washington, D. C. on the 20th February, it was voted that the territory near Cape Mesurado, shall be called *Liberia*, and the town, now laid out, *Monrovia*. It was voted to petition Congress for assistance. Votes of thanks were passed to Capt. SPENCE and others who have interested themselves in the welfare of the Society.

ORIGINAL COMMUNICATIONS.

For the Christian Register.

No. 3.

MR REED.—In further replying to the question proposed in a former communication, I would suggest whether the happiest results might not be expected to arise from *abundant labours out of the pulpit?* Without multiplying religious meetings on week days, may we not call the attention of our people to the subject of religion in our parochial and civil visits;—and, by accommodating our remarks to the various characters and to the existing state of their feelings, win their confidence and secure their fidelity? in some instances, indeed, we may expect that our labour will be thrown away; but in many others I am persuaded that it will be attended with the desired success. One of the most difficult cases that will be likely to occur is, when an individual has received his first religious impressions under the preaching of an orthodox divine, with whom we are permitted to hold no ministerial intercourse. In this case we shall find it exceedingly difficult to produce a favourable impression or to prevent his forsaking our ministry. And this difficulty will be increased, when, as it frequently happens, unwearied pains are taken by interested persons, to prejudice his mind against us, and thus to retain the convert they have once made. So far as I can judge, from what has fallen under my own observation, I think we may almost despair of success in a case like this. Yet, if any thing can be done to recover those who have been the subjects of a religious excitement, and whose feelings have already been enlisted in favour of men with whom we are not allowed to associate, and of measures which we cannot approve, it will be, by accommodating ourselves as much as possible to the state of their feelings; addressing them in the language of unfeigned kindness and affection; treating their religious impressions with all possible tenderness and respect; and manifesting, as we ought to feel, a deep interest in their religious improvement. So far from lamenting their conversion from a state of carelessness and irreligion to one of seriousness and hopeful piety, we should congratulate them on the happy event, and labour to convince them that nothing could be more gratifying to ourselves, than to see them thus manifesting a tender concern for their souls. By these and similar methods, varying according to the circumstances of each particular case, we may hope, with the blessing of God, in some instances at least, to recover the confidence which has been withdrawn from us; and, in many instances, to secure the fidelity and friendship of those who are in danger of being led astray in a time of religious excitement. Indeed, I am perfectly convinced, that in no other way can a minister so readily possess himself of the good-will and confidence of his people, or so effectually promote their moral and religious improvement, as by well-timed and well-conducted pastoral visits.

Allow me to suggest, moreover, whether Liberal ministers might not, by their advice and co-operation, render important service to each other in the time of a religious excitement? Would it not be well to adopt measures more in concert, and carry them into execution by their united strength and skill? Ought we not to feel a tender interest in each other's prosperity and success; and wherever, by our kind offices, we have opportunity to help a brother, especially in the critical state of his parish, do we not owe it to ourselves and to the cause of Liberal Christianity, to which from principle, I trust, we are attached—are we not bound by the laws of Christian charity to strengthen his hands, and to afford him all the encouragement in our power? We cannot fail to have remembered how much, in this respect, we are surpassed by our Orthodox brethren? How ready are they to stand forth in the defence of a brother whose security is threatened, or in the aid of one who is burdened with a multiplicity of cares?

We want more—I will not say of a *sectarian spirit*, for that cannot be too strongly deprecated—but more of *the esprit du corps*, or, as I should choose to denominate it, *brotherly love*; a disposition to promote, by all lawful means, our mutual security, prosperity, usefulness, and honour.

In suggesting measures proper to be adopted in a state of religious excitement, I ought not to omit the distribution of Tracts. I am persuaded that much evil may be prevented, and great good done by the circulation among our people of well written Tracts, both of a doctrinal and of a practical character. The Andover Tracts, some of which are excellent and quite unexceptionable, have had a very extensive circulation, and have, I believe, been successful instruments for upholding and advancing the cause of Calvinism. May not Tracts, *all* of which shall be of an unexceptionable character, be circulated as widely by the vigorous co-operation of the friends of Liberal Christianity, and have as important an influence? Many Tracts suitable for this purpose are before the public, though not, I fear, very extensively known; and others would be furnished, as the demand for them increased. And why cannot something be done to procure a more liberal patronage for such periodical works as are calculated to promote correct views on the subject of religion? It would be well for us, and to our honour, if in this respect we should possess more of the zeal without any thing of the uncharitableness of Calvinism; and use our influence to increase the patronage and to extend the circulation of such works as SPARKS' TRACTS, the CHRISTIAN EXAMINER, the UNITARIAN MISCELLANY, and the CHRISTIAN REGISTER.

And would not the system we espouse gain much in the estimation of the public, if as a body, we should do more in support of the Missionary Cause? And ought we not, as Christians, to take more interest in the progress of Christianity and to contribute more generally and more bountifully towards the spread of the Gospel?

Again; Is there no room for improvement in the methods which we have adopted for the religious instruction of the young? Might not great good be done in all our societies, by the establishment of Sunday Schools? And were they generally patronized by Liberal ministers, and judiciously managed, would not the strong prejudices against them entertained by many persons be removed? And might they not be so conducted as to supply in some measure the great deficiency of parents in regard to the religious education of their children?

I would suggest too, whether it might not be expedient to adopt some method for expounding the Scriptures to our people, either by instituting Bible Classes, or by making it a regular part of the public services of the Sabbath, or in some other way better fitted to secure the object in view.

With these suggestions, I leave the subject, in the hope that it may soon be taken up by one better qualified to do it justice, and with the earnest prayer, that what has now been advanced may contribute to the advancement of Christian Truth and Practical Piety.

LUCAS.

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For the Christian Register.

Letters on the Trinity.—No. 2.

My Dear Friend,

Having, in a former number, shown that the gospel was adapted to the commonest understanding, (as indeed a *Revelation* of God's will to the whole of his human family might naturally be expected to be;) that in the significant language of the prophet *Isaiah*, "The way faring men, though fools shall not err therein;" that the term Trinity meant a three fold Deity; that the *word* was not in the Bible, but was coined by uninspired man; and that many wise and leading men, even of the orthodox in former times, had been dissatisfied with it, I proceed, as proposed, to state what the scriptures inform us of *God, Jesus Christ*, and the *Holy Ghost*.

II. In the Second place what did our blessed SAVIOUR and his *Apostles* declare concerning God, Jesus Christ, and the Spirit? He who came to be "*The Truth*," to guide into all truth," a "witness to the truth," would surely be explicit on such momentous topics; he would not only give all needful *information*, but express it in *language* easily to be understood, especially as one of the leading objects of his mission appears to have been to reveal the TRUE GOD, and to call men from *idolatry* (which greatly prevailed among the most polished, and (except in true religion) the most enlightened people on earth,) we cannot suppose this heavenly Teacher, would have concealed the true character of the Deity, or explained it ambiguously. And the most natural mode of ascertaining what he did declare, is to read the gospel through, for this particular purpose, endeavouring to banish from the mind all traditionary, sectarian, or popular notions on the subject; not even dwelling on certain *texts* which have an association in our minds biassing us to party views. We may imagine that we had arrived to adult age, that our minds were as highly cultivated with human science as they now are, and that the New Testament, for the first time, was put into our hands, or we had taken it up by accident, wholly uninformed as to its contents or claims. A similar instance in fact exists in RAM MOHUN ROY, the Hindoo, who has embraced the Unitarian views of Christianity, at Calcutta. Or we may conceive that a *Jew*, thoroughly conversant with the *old* Testament, and expecting the appearance of the Messiah, should be so situated that the *new* Testament was suddenly made known to him as the records of this predicted prince. Neither the Jew nor the Heathen would receive the book with any idea of the *trinitarian* notions of Christ, for the Jews have never supposed that the Saviour was to be God himself. Notwithstanding the magnificent terms in which the *prophets of the Jews* foretel his appearance [and which are quoted by Trinitarians as conclusive arguments of the *deity* of Jesus Christ,] it does not appear that any Jew, before his conversion to some sect of Christianity, ever imagined the existence of a *three-fold* deity. We will in imagination follow those persons, who may be supposed to read this new book with *intense* interest, as it claims to be a message from the Most High. And what

First, Will they find Jesus and his apostles, declaring concerning GOD? "There is none good but *one*, that is *God*." Matt. xix. 17. "Hear, O Israel, the Lord our God is *one Lord*." Mark ii. 29. "There is none other God but ONE." 1 Cor. viii. 4. "There is *one God*, and one mediator *between* God and man, the man Christ Jesus." 1 Tim. ii. 5. "Thou believest that there is *one God*; thou doest well." James ii. 19.—"Unto us there is *but* one God, the *Father*, of whom are all things." 1 Cor. viii. 6. "One God and father of *all*, who is *above* all, and through all, and in you all." Eph. iv. 6. "But of that day and that hour knoweth no man, no, not the angels of heaven, NEITHER THE SON, but the Father *only*." Math. xxiv.36. "The God and *Father of our Lord Jesus Christ*." 2 Cor. xi. 31. "Ye worship ye know not what; WE know what WE worship." John iv. 22. "I thank THEE," said Jesus, "*O Father*, Lord of heaven and earth." Matt. xi. 25. "Father, unto thy hands I commend *my spirit*." Luke xiv 46. "For this cause I bow my knees unto THE FATHER of our Lord Jesus Christ. Eph. iii. 14. "Giving thanks always, for all things, unto GOD and the FATHER, *in the name* of our Lord Jesus Christ." Eph. v. 20. "Do all in the name of the Lord Jesus, giving thanks to God and the Father BY HIM." Col. iii. 17. "To God only wise be glory THROUGH Jesus Christ for ever. Rom. xvi. 27. Jesus prayed, "O my father, if this cup may not pass away from me except I drink it, *thy will* be done." Matt. xxi. 42.

The above are but a FEW of the texts which *abound* in scripture, teaching, as I conceive, that God is ONE and one *only*; one BEING OR PERSON; to whom Jesus *referred* as his Father, and his God; to whom Jesus *prayed*; who is *supreme* in heaven and earth.

I appeal to the candour of every one, even to the best satisfied *Trinitarian*, if any other notion of God would enter the mind of a new convert to Christianity, under the circumstances above supposed. The texts are taken promiscuously, as a sample of what the new testament teaches every where.

Secondly, Let us examine what is declared by Jesus and his Apostles, concerning HIMSELF.

"Jesus, *a man* approved of God among you." Acts ii. 22. "Though *this man* is preached unto you the forgiveness of sins." Acts xiii. 38. "But this man, after he had offered one sacrifice for sins, for ever sat down on the *right hand of God*. Heb. x. 12. "And he (Stephen) said, behold, I see the heavens opened, and the son of man *standing on the right hand of God*." Acts vii. 56. "There is one GOD, and one MEDIATOR *between* God and man. 1 Tim. ii. 5. "Ye believe in *God*; believe also in *me*." John xiv. 1. "And I saw and bear record that this is the SON of God." John i. 34. "I have kept my Father's COMMANDMENTS." John xv. 10. "As the Father hath taught me, I speak these things." John viii. 28. "The word which ye hear, IS NOT MINE, but the FATHER'S which sent me." John xiv. 24. "Concerning Jesus of Nazareth, who was *a prophet*, mighty in deed and word *before God* and *all the people*." JOHN viii. 42. "I proceeded forth and came from God; *neither came I of* MYSELF, but he *sent* me." 36. v. "Say ye of him, whom the Father hath *sanctified*, and sent into the world &c." xii. 49. "——the Father, who sent me, *he gave me a commandment* what I should *say*, and what I should *speak*."—xiv. 28. "——my Father is greater than I." v. 18. "The Son can do nothing *of himself*, but what he seeth the Father do." MATTHEW xi. 27. "All things are *delivered unto me* of my

Father." The gospels are *filled* with similar declarations; Jesus everywhere speaks of his being *sent* from God, of his speaking those things which he *received* from his Father, of his doing the works God had *commissioned* him to do, of his performing a *delegated* duty, that he should *surrender up* his commission, &c. &c. He seems to take pains to disclaim all *underived* power, ever referring to his Father as its source. The unbiased persons whom I have represented as perusing the above account, Jesus gave of himself, would naturally infer, from the above and kindred texts, that he was a subordinate being, the Messenger of God. In fact, Trinitarians concede this, and it cannot be denied. But, say they, Jesus speaks of himself *in his human nature!* That is, they aver, Jesus knew in one nature, what he did not know in another. Can it be, says the doubting Christian, that such an apparent contradiction existed? It is a *mystery*, says the Trinitarian, and he might have added, in the words already quoted of South,—"if it was not to be *adored* as a mystery, it would be *exploded* as a contradiction. S. W.

For the Christian Register.

The Treasurer of the Massachusetts Society to aid in the Suppression of the Slave Trade, acknowledges the receipt of the following contributions in aid of the American Colonization Society:

Rev. Paul Litchfield	Carlisle	$4 44
" D. Brigham	Randolph (East parish)	7 00
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" Joseph Walker	Norway & Paris "	9 00
Received from Amherst, Mass. by Mr Dickinson		34 00
" " Presbyterian Society, Dracut, Mass.		7 00
" " Rev. Edward Payson, to constitute John Taylor (a coloured man) of Bath, Me. a life member of the Soc. & a donation from him		20 00 / 2 00
Rec'd of the family of Mark Newman, Andover		7 00
" Sarah Cummings "		1 00
" a friend in West Newbury		1 00
		$485 63

For the Christian Register.

HYMNS AND PSALMS.

Mr Reed.—With a view to ascertain the merits of several collections of devotional poetry, designed for social and private worship, I have given them an attentive and impartial examination. Without implicating the value of others, which is acknowledged to be considerable, I may be allowed to observe, that "A Selection of Hymns and Psalms for Social and Private Worship," usually called, from the place of its publication, the Andover Selection, has received my decided preference. The selector evidently possessed a mass of the richest materials, and it required the finest feeling of excellence, the maturest judgement, and even a solicitude of discrimination, to render him so happy in his choices. The pieces discover a beautiful simplicity of composition, with a warmth of heart and spirit of devotion altogether christian. No volume of the same size has equal variety, and at the same time what we may denominate reality of views, practical representations—intelligible to the humblest mind, and delightful to the most elevated—coming home to the understanding, heart, and practical application of all.

The following remarks are from the preface of this collection:—

"In the present collection, those pieces which are founded on passages of scripture, including therefore the versions from the Psalms, are intermingled with the rest of the volume. In thus doing, the example has been followed, of all recent compilers of any note; who have abandoned the practice as needless and unwise, of giving a distinct and entire classification of the Psalms of David. The judicious mind at once perceives how unnatural and absurd must be the attempt to transfer many of these compositions, strictly national, local, or personal in their subject, to the condition and wants of *all* worshippers in *all* ages."

The preface closes with the following just observations:—

"It is hoped that devotion and taste will be found combined to a considerable extent in the present work; and the favour be secured in proportionate degree, of the serious and the refined. To such acceptance, there will be no check at least, it is thought, from the intrusion of a sectarian temper. Yet popularity is any where but of little account in the balance with truth; and least of all in a work devoted to religion. To have preserved the simplicity without losing the spirit of the gospel, has been the compiler's object and hope; and to render this offering to the cause of Christ, not unacceptable to his followers generally. With this persuasion, it is now commended to their candour, and to the blessing of Him 'of whom, and to whom, and through whom are all things.'"

I have been so much impressed with the superiority of this little volume, that, being about to purchase a selection of psalms and hymns for public worship, permit me to make some inquiries respecting this. What number is there remaining of the last impression?—When will a new edition be published?—At what price will copies be afforded in boards and bound, by the quantity?

If the selector, giving some additional hymns, would print the work on a rather larger type, I imagine that more than one religious society would adopt it immediately; and that he would not only promote the interest of pure religion, but his pecuniary emolument.

In answering my queries, be so kind as to mention the price of the New York collection, and that recently compiled for the West Boston Church, and oblige your Constant Reader.

GENERAL INTELLIGENCE.

Transylvania University. The late Report of the Committee in the legislature of Kentucky on the subject of Transylvania University, was accompanied with documents of the fiscal concerns of that institution; from which we learn that its funds amount to $141,336,—that its expenses for the last year, for the salaries of its officers, amounted to $7,850. Its resources from the tuition of 118 students and fines, amounted to $8,505. The number of students including a class in mental philosophy, is 404; Law class 48 Medical 200—Seniors 41—Juniors 31—Sophomores 39 Freshmen 13—Preparatory department 27.

Compliment. A late English Journal, in a brief review of Duncan's Travels in this country, expresses much gratification at hearing that the Universities in the various states, are rapidly extending the sphere of their influence, and adds:—It has been thought, that while literature has been so generally diffused throughout the United states, *learning* may become scarce:—but while such institutions as Yale and Harvard Universities continue to flourish, there is little danger of *learning* becoming extinct in America. *Rel. Chron.*

Percival's Poems. We learn from London, that the beautiful edition of Percival's Poems, lately published in this city by Mr Wiley, is now in the London press, and will soon be published by Mr John Millar, upon the same terms that he published the Pilot. The edition here has not yet paid the expenses of paper and printing! *N. Y. Com. Adv.*

Mr Percival, the Poet, recently appointed an Assistant Surgeon, it is said, will be attached to the West Point Academy, and deliver Chemical Lectures to the Cadets.

The Humane Society of Massachusetts have presented their Gold Medal, to Mr William S. Bridge, of this city, for his exertions in preserving the lives of Benjamin S. Ellis and Luther Roger, when in danger of drowning, in Charles River, on the evening of the 27th of Feb.

Judge Jackson. It is known, that our distinguished fellow citizen, Judge Jackson, is on a tour in Europe for the benefit of his health. The London Courier mentions, that in the Court of Admiralty he was seated on the right hand of Lord Stowell, during the delivery of the judgement of the Court. Letters also mention, that similar attention had been paid to him in all the High Courts, in addition to numerous private marks of respect and esteem.

Worcester Coal. The books of the Massachusetts Coal Company were opened in Worcester on Monday last. The *Spy* states, that about 300 shares had been subscribed for, sometime previous to the books being closed.

State Prison Insurrection. A most alarming spirit of insubordination appeared at the State Prison, at Charlestown, on Friday morning last. Mr Watson, the Turnkey narrowly escaped with his life. The instrument with which the ruffian was about to despatch him was a sharpened file. He was stopped by one of his fellow convicts by the name of Rand. The United States marines under Maj. Wainwright were called in, and the insurrection was quelled without the loss of life.

Lotteries. It appears by the London Courier, that the British Government has discontinued granting any more Lotteries.

Governor of N. H. From the returns published in the N. H. papers, it is probable that Mr Morrill is elected by a small majority.

A Society has been formed at Athens, (Alabama) for the suppression of electioneering; and the members bind themselves, not to vote for, or support any candidate for public office, who may use fraudulent or unjust means, by himself or his friends, to obtain suffrages.

Free Trade. The Steam Boat U. States, with all her flags flying, came in yesterday morning from Connecticut, under the decree of the Supreme Court, and fired a salute on the occasion so long and loud, as to arouse the folks in Fulton Market, who rushed to the wharf to see what they called *free trade*. Travelling will now be cheap, since competition is allowed. *N. Y. Adv.*

The Small Pox was a short time since prevalent to a considerable extent at Cambridge, Eng.

Tariff Bill. Letters from Washington say:—"Some of the Members who have voted against the tariff bill, have given up their adhesion to it, in consequence of the modifications made on motion of Mr Tod. It will be further modified, and will probably pass the house; but it is expected the people will find, what they have already found, that there is a redeeming spirit in the Senate."

Insurrections. An insurrection of a very alarming nature took place in the province of Para, in the South part of Brazil, among the slaves and coloured population, on the latter part of November last.

By late news from Mexico it is stated also that a formidable conspiracy had been discovered against the government of Mexico. A compromise had taken place between the troops and the government, but this was considered rather a temporary suspension of opposition to government, than as a defeat of the conspirators.

The object of the insurrection, in both these places, seems to be the expulsion of Europeans from all concern with the affairs of government. Some have expressed their apprehensions that these disturbances, and especially that in the province of Para, would be a signal for similar insurrections in the other provinces of Brazil.

A bank is about to be established at Hobart Town, in the vicinity of Botany Bay.

Botany. The list of trees and plants cultivated in England, includes 20,000 varieties.

The Catholics intend to petition Parliament for their rights, and to request to be heard by counsel, attended by witnesses.

At Madrid, the *Restaurador*, the High Church paper, has been suppressed. No newspapers are permitted to be published, but the Gazette and Diary.

Public debt of the United States. Statement of the Public Debt of the United States on the first day of Jan. in each of the years, from 1791 to 1823, inclusive.

In 1791	$75,463,476 52	1808	65,196,317 97
1792	77,227,924 66	1809	57,023,192 09
1793	80,352,634 04	1810	55,173,217 52
1794	78,427,404 77	1811	48,005,585 76
1795	80,747,587 39	1812	45,209,737 90
1796	83,762,162 07	1813	55,962,827 57
1797	82,064,479 33	1814	81,487,846 24
1798	79,228,529 12	1815	99,833,660 15
1799	78,408,669 77	1816	127,334,933 74
1800	82,976,294 35	1817	123,491,965 16
1801	83,038,050 80	1818	103,466,633 83
1802	80,712,632 25	1819	95,529,648 28
1803	77,054,686 30	1820	91,015,566 15
1804	96,427,120 88	1821	89,987,427 66
1805	82,312,150 50	1822	93,546,676 98
1806	75,723,270 66	1823	90,875,877 22
1807	69,218,398 64		[*Nat. Intelligencer.*

Michigan. The Detroit Gazette mentions, as a pleasing and indeed singular fact, that there is not a single individual confined for crime or debt in the whole territory of Michigan.

A Society of Shakers, in New-York, have presented a memorial to Congress, complaining of the imposition of military fines, and soliciting Congress to interfere in their behalf.

James River. The Virginia Legislature has appropriated $400,000 for the improvement of the navigation of James River.

There are now in confinement in the Debtor's Prison in New-York, *four persons* only, the whole amount of whose debts make an aggregate of about $214. This is an unprecedented event in the annals of the jail.

Notice to Pensioners. Public notice has been given in the Washington papers that necessary funds for the payment of pensioners have been appropriated by Congress, and that the respective Agents in the several states are ready to pay the semi-annual stipends.

Dreadful Explosion at Polgooth Mine. On Thursday evening (15th inst.) a most melancholy accident happened at the above mine, occasioned by the bursting of the boiler of the engine. The explosion was so terrific, that one man named Philip Rowe, was thrown over the engine house to the distance of 150 feet, and killed, and another named Martin, dreadfully hurt, since dead. Pieces of the boiler of 500 lb. wt. were carried to the distance of six hundred feet, and tore down whole houses. Not a vestige of the house which contained the boiler remains; and two adjoining houses were literally dashed in pieces by the explosion. *London pap.*

THE GREEKS.

It is stated in a letter from Zante, dated Jan. 8th, that "the friends of Greece in England and Germany, the venerable clergy of those two countries, as well as a great number of persons of distinction, of both sexes, are sending to the Greeks succour of such a kind as they have not had since the commencement of their glorious and persevering efforts. Besides considerable sums of money, munitions of war, and equipments, we have seen pass through this place for Missolunghi, men, as wise as they are illustrious, who are come to offer the aid of their intelligence and experience towards founding a wise administration, and a general economy in public affairs; so that every branch of the service may be properly regulated. Two printing presses are to be set up at Missolunghi, for the purpose of publishing the acts of Government: and on the first of January (O. S.) there will be printed an *Ephemeride*, or Journal entitled *Chronique Hellenique*, so that Europe will no longer be at the Mercy of the *Spectateur Oriental* and the *Austrian Observer*, which hitherto kept the affairs of the east in total darkness. Hereafter every one will know what is passing in these regenerated countries, which are forever rescued from the dominion of the Sultan."

FROM PERU.

A private letter from Valparaiso, of October 30 received in New-York, announces, that intelligence had just reached that city from Arica, of the defeat and dispersion of the Patriot Army under General Santa Cruz, seven thousand strong, with the loss of 4000—all their baggage, arms, ammunition and stores of every kind, at the Disaquadero—by the Viceroy and General Valdez, whose forces were five thousand strong.

Bastile. Duncan, in his Travels, says that in the mansion house of Washington, on Mount Vernon, hangs a picture of the Bastile; and in a small glass case above it, there is an ancient key which formerly turned the bolt of one of the dreary locks in that house of sighs. It was sent out to Washington by the Marquis La Fayette, after the destruction of the Bastile.

Witchcraft in India. The belief in Witchcraft, common throughout India, prevails in an extraordinary degree in central India, from the Brahmin to the lowest Bheel, and is generally fatal to those who are its objects and victims. The Dhakeens, or witches, are generally wrinkled old women, who, by the aid of their Bheer, or familiar, and by certain incantations, are empowered to inflict pains, diseases, and death, upon such as may have incurred their resentments.—Their power exists only on certain days and at certain periods of the year; on the nights of these days they are to be seen with their eyes glaring red, their hair dishevelled and bristled, their heads rolling about, riding upon tigers, and other wild beasts. It is enough to incur the suspicion of being a witch, if a woman be old and haggard, or bad tempered; and if sickness attacks a family, or the cattle be stolen or die, such a one is almost sure to be seized, and to have red pepper stuffed into her eyes;—If this does not produce tears, the unfortunate creature is condemned to die. Sometimes the witch is tied in a bag and thrown into a pool, where—as not long ago with us—sinking is the only proof of her innocence. If by her struggles she keeps afloat, she is compelled to drink the water used by the leather dressers, which is a degradation from caste, or to have her nose cut off, or to be put to death. Sir John Malcolm says that, within the last thirty years, above a thousand women have been put to death as witches in Central India, and chiefly by the ruling powers, all of whom are childishly superstitious on this point. He entertains sanguine hopes, however, of eventually crushing this inhuman practice. Mr Wellesby, the resident Indore, insisted on the accusers undergoing the same ordeal as the accused, which so amused and instructed the Dewan of Holcar that, though strongly imbued with this superstition, he determined to follow the same plan on all occasions.

Congressional Proceedings.

In the latter part of the week ending March 6, the Tariff bill was the order of the day in the House. The Senate, on Monday, were engaged in ordinary business. In the House, the revision of the Tariff was resumed. It occupied the attention of the House during the day. Some important amendments were made to the bill which it is thought will so lessen the objections to it that it will be likely to pass the House, though it is believed by many that it will not pass in the Senate. The other proceedings of the House and Senate, during the week were mostly of an ordinary and uninteresting nature.

MARRIED,

In Dorchester, on Tuesday evening, by the Rev. Dr Harris, Mr Benjamin I. Sumner to Miss Hepzibeth, daughter of Deacon Eben. Clapp.

In Salem, by Rev. Mr Brazer, Capt. Emery Johnson to Miss Sarah Saunders.

In Ireland, Rose Prince, Esq. son of Sir Rose Prince, Bart. of Cornwall, to the Countess of Desart. They are both extremely popular with the people of their neighbourhood in Ireland.

DIED,

In Hingham, on Saturday evening, Miss Elizabeth, daughter of Col. John Thaxter, late of Hingham, aged 70.

In Bangor, Me. Mrs Susan E., consort of the Hon. Wm. D. Williamson, and daughter of the Hon. Phineas White, of Putney, Vt.

In Norfolk, within a short time of each other, Mr John Thorowgood, his wife, child and sister.

In Cambridge-port, on Wednesday the 10th inst. Mr Charles Dove, aged 19.

In Holden, Rev. Joseph Avery, aged 72.

Drowned, at Cape Fear, (N. C.) Mr Benjamin Russell of Marblehead.

At Corfu, His Excellency Sir Thomas Maitland, Lord High Commissioner of the Ionian Islands. He is succeeded by Sir Frederick Adam.

In Townsend, Sally, youngest daughter of Mr John Farmer, aged 4 years.

In York, Me, Isaac Lyman, Esq. counsellor at law, aged 48.

In Marlborough, March 15th, Hezekiah Maynard, aged 82.

In Baltimore, on Sunday evening, 7th inst. after a long and painful disease, Mr John Rich, son of the late Capt. Mathias Rich, of this city, aged 30.

In Nantucket, Mr Samuel Atwood, aged 34—Capt. Paul Giles, aged 84—Eunice, wife of Mr Robert Jenks, and daughter of Hon. Isaac Coffin.

Pew Wanted.

WANTED to hire, half a pew, or a whole one, if more convenient, in the Rev. Dr CHANNING'S Church. Inquire at this office. March 19.

Seat Wanted.

WANTED, a seat in the Rev. Mr WARE'S Church. Inquire at this office. March 12.

Private School.

Mr C. C. SEWALL, will open a private school in the Village of Dedham, near Rev. Mr Lamson's Meeting house, on Monday April 5th.

The course of instruction will include all the branches usually taught in private Schools.

Terms. English Studies, $5 per quarter. Latin, Greek &c. $6 to $10 do.

A few scholars may be boarded with the instructer. Terms $150 per annum, including tuition.

Refers to Col. Joseph May, Dea. Samuel Greele, } *Boston.*
Rev. A. Lamson, Jas. Richardson, Esq. } *Dedham.*

Young Ladies School, East Bridgewater.

THE Proprietors have the pleasure of informing the public that they have engaged Miss Bathsheba Whitman to take charge of the Young Ladies' school in this place the ensuing season. Her reputation as an instructress is too well known to need any comment. The school will commence on the second Monday in May. Application for admission may be made to Miss Whitman or to the subscriber.

S. L. MITCHELL, *for the Committee.*

East Bridgewater, March 19.

PROPOSALS for publishing by subscription, at this office, the

Recollections of Jotham Anderson.

The work which it is proposed to publish under this title will be composed of a series of papers which appeared during the past year, in the Christian Register. To the readers of this paper no recommendation of the proposed work is needed. The universal and warm approbation that has been expressed of these numbers is sufficient proof of their high value. At the repeated suggestions of judicious friends, we have been induced to *solicit* and at length have *obtained* the consent of the author to publish the first sixteen numbers in a separate form.

The work will be published in a duodecimo form, on a new type and fine paper, and will contain about 120 pages. The price to subscribers, neatly bound in boards, will be 37 cents. March 12.

Mr. Flint's Sermon.

JUST published, and for sale at this office, "A Discourse, in which the doctrine of the Trinity is examined; and some remarks made on Calvinism; delivered at Cohasset, in two parts, on the morning and afternoon of Lord's Day, December 7, 1823—by Jacob Flint, Minister of that town." March 12.

Rev. Mr Wisner's Sermon.

JUST published, and for sale by Saml. T. Armstrong, and Cummings, Hilliard & Co.—*The Moral Condition and Prospects of the Heathen.* A Sermon, delivered at the Old South church, before the Foreign Mission Society, of Boston and the vicinity, at their annual meeting, Jan. 1, 1824. By Benjamin B. Wisner, Pastor of the Old South church. March 5.

Bean's Advice.

IN the press, and will be published at this office soon, *The Christian Minister's Affectionate Advice to a New Married Couple. By Rev. James Bean.* It is a book of nearly 100 pages 18mo, and will be afforded to subscribers, neatly bound in morocco, at $2.40 per dozen. It is a work wholly of a practical character, and has been highly approved and recommended by the clergy of various denominations. Those of the clergy, or others, who may wish it, can yet obtain it at this office, by the dozen, or in greater quantities, at the above price.

True Messiah Exalted.

A THIRD EDITION of this deservedly popular Tract has lately been published by John Prentiss, Esq. of Keene, N. H.; a few copies have just been received, and are for sale at this office. Price 75 cents per doz. 8 cents single. Feb. 20.

Smooth Preaching.

THIS valuable little tract is for sale at the Counting Room of the Christian Register, price 8 cts. single, 75 cents per dozen, $5,00 per hund. Feb. 20.

Mr Pierpont's Sermon.

JUST received, and for sale at the Counting Room of the Christian Register, price 17 cents, "What hink ye of Christ?" A Sermon preached at Newburyport, Sunday, October 26, 1823, by John Pierpont, Minister of Hollis-street Church, Boston. *Second edition.* Feb. 20.

POETRY.

From the Commercial Advertiser.

I would not wear the warrior's wreath;
I would not court his crown;
For love and virtue sink beneath
His dark and vengeful frown.

I would not seek my fame to build
On glory's dizzy height;
Her temple is with orphans fill'd—
Blood soils her sceptre bright.

I would not wear the diadem,
By folly priz'd so dear;
For want and wo hath bought each gem,
And every pearl's a tear.

I would not heap the golden chest,
That sordid spirits crave;
For every grain (by penury curst,)
Is gathered from the grave.

No;—Let my wreath unsullied be—
My fame be virtuous youth;
My wealth be kindness, charity—
My diadem be truth.

From Moore's Melodies.

Oft in the stilly night,
Ere slumber's chain has bound me,
Fond memory throws the light
Of other days around me.
The smiles, the tears, of boyhood's years,
The words of love then spoken,
The eyes that shone, now dimm'd and gone,
The cheerful hearts now broken!

When I remember all
The friends so linked together,
I've seen around me fall,
Like leaves in wintry weather,—
I feel like one, who treads alone
Some banquet hall deserted,
Whose lights are fled, whose garlands dead,
And all but him departed!

Miscellanies.

REPORT

Of the Committee of Advice, on behalf of the Society for employing the Female Poor.

The object of this Society is simply to encourage and enable the female poor, but more particularly the most obscure and suffering classes of them, to supply their own wants by their own industry. To effect this object, a considerable number of ladies associated themselves together, and held a meeting on the 27th January, 1820, at which the Society was organized, and thirteen ladies were chosen to manage its concerns, assisted by a committee of gentlemen. In the month of March next following, a single room was opened to receive work to be done and applications to do it; an agent was appointed; and the Institution was put in operation on a small scale and in the simplest manner, as an experiment. This establishment, however, was soon found inadequate to the demands made upon it. In the course of three months, more than two hundred poor women applied for work, though the rates offered by the Society were considerably lower than the average price of similar labor through the town; and the number of those who brought work to be done, though not sufficient to supply even half the applicants, was yet so large, that, with other circumstances, it was apparent a different location and arrangement of the institution was necessary.

In June 1820, therefore, a house was purchased in High-street, on terms which leave no doubt that it was a *profitable* acquisition; and in July the Institution was removed to it. Arrangements were made for employing, in this house, a large number of women at washing and ironing, and for keeping constantly on hand, in a shop belonging to it, articles made from materials purchased by the Society for the express purpose of affording common work to those, to whom they could not furnish it by the regular supply sent them. Both these applications of the Society have been found very beneficial to the poor employed, and profitable to the establishment; and in these ways, between March and December 31, 1820, $750 were paid to about one hundred different women for the work done by them.

In the course of the year 1321, the amount of washing was greatly increased, so that a woman was appointed to superintend it separately; and a small library, suitable for such persons as resort to the Institution for work, was collected, which has proved so interesting, that, in many cases, every book it contains has been read by the same individual. An act of incorporation was procured, dated June 15, 1821, which enables the Society to hold their real estate in the same way in which it is held by other corporations, and places it on a permanent foundation. During this year, work to the amount of $1427.83 was distributed chiefly to ninety-three women, who had often little other means of support but public alms, from which this establishment saved them. In 1822, work to the amount of $1683 was distributed to above one hundred persons, seventy two of whom were widows, mostly with children dependent on them for their support; and in 1823, work to the amount of $1532 was distributed to about a hundred women, who were thought to be the most necessitous and deserving among a much larger number who applied for it.*

* In many instances, the finer portions of this work have been given to persons in decayed circumstances, who had known much better fortune, and who, though seeking the aid of the institution, would have been prevented by delicacy from making their wants more public.

This is a short and simple history of the Society. It has in the course of three years and a half, in the most unobtrusive and careful manner, distributed $5400 to women who were among the most suffering portions of the community. It has not, however, encouraged the influx of pauperism into the city, because none are employed who have not lived here at least two years. It has not given assistance to vice or voluntary idleness, because work has been distributed to none whose character had not been carefully ascertained by the personal inquiries of at least one of the managers or of the agent. And, finally, it has not broken up any of the dependencies that so usefully and kindly subsist between the rich and the poor, for it pays a lower price for work than is regularly obtained for it elsewhere, while at the same time it *receives* the full price from its employers, who, therefore, gain nothing by resorting to it, but the privilege of doing good. In short, it has done nothing but receive the work brought to its establishment, become responsible for it, and given it to those persons to perform it, who were most suitable and who most needed it. It has simply stood between the rich and those remote and obscure portions of the poor with whom the rich so rarely come in contact, and endeavoured to make the convenience of the one relieve the wants and improve the character and condition of the other.

This experiment has been going on in silence for more than three years. No publications have been made concerning it, because it was thought advisable to try all means, that seemed to promise beneficial results, before its final form and character was given to the institution. But it is now believed, that these results are obtained—that the moral effects of this Society on the community are valuable; and therefore the above general statement of its history and purposes has been made, in order to give those who have thus far generously contributed to its support some information of the results obtained by their bounty, and in order to secure to the institution itself further encouragement and support.

That not a little good has been done by the Society is the clear conviction of all who have inquired into its affairs. The blind have in some instances, been furnished with knitting constantly, when they could otherwise only have obtained it occasionally; the maimed and the lame have had work suited to their peculiar infirmities, when they could have had it in no other way; and, in general, the society has selected carefully such persons, as would be little likely to be found by the accustomed modes of benevolence. In this way, they have reason to believe, they have sometimes even influenced bad habits and bad characters, and produced partial or entire reformation, in order to obtain work, which had been withheld in consequence of misconduct. They certainly know, they have increased the industry of many whom they have employed, and that others have been taught to work so much more skilfully, that, from recommendations given by the society, they have obtained higher and more profitable employment elsewhere, and ceased to apply. The moral influence of the institution, therefore, has been good. Nor, in truth, could it well be otherwise; since, after all, it has done nothing but assist the poor to supply their own wants by their own exertions, offering less pay for the work distributed to them, than is given by the community at large. The society, therefore, after this fair and practical experiment, feel confident, that with greater means they could do greater good; and their Committee of Advice, by whom this statement has been prepared, fully agree with them, and think the facts now detailed will produce the same conviction in the community, which has, thus far, hardly been informed of the existence of the institution. The means they want are of several kinds.

In the first place, they want a more central situation for their house; one where they can have a good shop and sell to better advantage articles they procure to be made. The present estate, in High-street, belongs to the institution and can be sold for a somewhat larger sum than it cost, even with the repairs. They wish, therefore, to be enabled to exchange this estate for one where they can be more in the way of business and notice, where it will be easier for their friends to come to them, and where they can better offer their goods for sale. To do this, considerable pecuniary assistance will be needed; and the Committee of Advice ask it for them confidently, because they are persuaded, it will be the means of doing much good. While the Institution remains where it now is, the community will have little knowledge of it, and not half the deserving poor, who apply for work can obtain it.

In the next place, they want *coarse* work, *plain* washing and ironing, and *coarse* sewing; and they earnestly desire the friends of the institution to send it to them. It is, in this way, they can chiefly assist the humblest classes of the poor; those who are quite removed from common observation. Nice work and nice washing is not suited to them. They are not capable of doing it well enough. But they can be taught to become industrious and assisted to earn their living with coarse work; and, perhaps even, they can be instructed with it, as many who have resorted to the Institution have been instructed, to do finer work. Those who are interested in the Society are, therefore, again earnestly desired to send *coarse* work; or, what will amount to the same thing, to purchase the coarse work they keep constantly for sale. This they consider even more desirable and important than pecuniary contributions.

And, finally, they want to have their little Library increased with such moral and relgious books as will be interesting and useful to the humble classes of the poor, for whose benefit the institution is intended. The few books they now possess have done much good. Every one of them has been read again and again. Some are nearly worn out. And several individuals have read all, and would have been thankful for more. They ask, therefore, for contributions or loans of any tracts or works that will tend to raise and purify the characters and feelings of the lower classes. Such books, in such a situation, will not prove seed sown by the way side or on a rock.

These three requests can hardly be considered large or unreasonable. Certainly, they are not so, when compared with the good proposed. And if any one will go to the house of the society and see what order and regularity are observed even in the smallest things; examine the books and note the exactness with which all the accounts are kept, and all the arrangements made; see with what discretion and efficiency the superintendant manages every thing, and how earnestly and carefully the trustees co-operate with her; if any one will mark the content and laborious habits apparent in those employed; and, finally, recollect, that *the Society can do nothing but excite and reward industry*, and that it *does* this and *has* done it effectually for above three years in the humblest portions of the female poor; it is believed, that not one of these requests will be denied; but that by the cooperation and contribution of many, they will all be fully and cheerfully granted, and the Society be enabled henceforth to do, on a larger scale, the good it has proved itself capable of doing by a practical and plain experiment on a small one.

Committe of Advice.

William Prescott,	Charles Barnard,
William E. Channing,	Charles Lowell,
John Tappan,	Benjamin Guild,
Augustus Peabody,	Robert Waterston,
Samuel Whitwell, Jr.	Lewis Tappan,
Pliny Cutler,	George Ticknor,
T. W. Ward.	

Boston, February 1824.

The last number of the Christian Observer contains an interesting letter, addressed by a member of the society of Friends, at Philadelphia, to a gentleman in England, on the subject of slavery in the United States. The following notice of Governor COLES of Illinois is extracted from it,—*Mass. Spy.*

Edward Coles is by birth a Virginian, of good family, and was several years private secretary to Gen. Washington; and after acquiring a considerable estate in lands and negroes, he retired from business to enjoy the pleasures and endearments of domestic life. But there was in his mind a principle which, even though surrounded with all the comfort which outward circumstances could bestow, disturbed his repose, clouded the sunshine of his prosperity, and troubled the calm serenity of his life. This divine principle was pleading with him, on behalf of his degraded and oppressed negroes; and though he clearly perceived the injustice and cruelty of slavery, yet a conflict between a sense of religious duty and feelings of self-interest, caused the disquietude to which I have alluded.

But his love of virtue and piety predominated; and as the laws of Virginia did not admit of emancipation, unless the negroes were removed from the state, he determined to emigrate; and when settlements began to be made in the then Territory, now State, of Illinois, he purchased lands, emancipated his slaves, and removed them thither *freemen*. He settled them on his lands, and took up his residence near them, where he might be conveniently situated to advise and protect them. His talents, his extensive knowledge, and his sound principles and consistent conduct, soon brought him into notice. He was rapidly raised through various posts of trust and honour, until he was appointed chief magistrate of the state. The most liberal and enlightened views continue to mark his character and conduct; and he now stands forth—in opposition to both Houses of Assembly, in defiance of much personal abuse, and the probable loss of office—the firm, undaunted advocate of liberty.

From the New York Minerva.

NETTLES.

Every body knows that the leaves of stinging-nettles are thick set with sharp prickles that penetrate the skin when touched, and occasion pain, heat, and swelling, which symptoms were imagined formerly to ensue from the prickles being left in the wounds they made. But the microscope discovers something much more wonderful in this common vegetable, and shews that its prickles are formed and act in the same manner as the stings of living animals. Every one of them is found to be a rigid hollow body, terminating in the most acute point possible, with an opening near its end. At the bottom of this cavity lies a minute vessel or bag, containing a limpid liquor, which, upon the least touching of the prickle, is squirted through the little outlet, and, if it enters the skin, produces the mischief before mentioned by the pungency of its salts. Hence it comes to pass, that when the leaves of nettles are considerably dried by the heat of the sun, they sting but very little; whereas such as are green and juicy produce violent pain and inflamation.

BEAUTY.

What is beauty? A key to the heart of the beholder; the apology for many follies, and the inducement to many more.

HOLY LAND.

The beauty and fertility of the Holy Land, so much celebrated in ancient times both by sacred and profane writers, are scarcely discernable in its present desolate and neglected condition. The culture of its finest plains has long ceased, its springs are buried beneath heaps of rubbish. The soil of the mountains, formerly kept up by terraces and covered with vines, is washed down into villages; and its eminences, once crowned with woods have been stripped bare, and parched into barrenness. This melancholy change is not owing to any deterioration of soil or climate, but the degeneracy of the inhabitants, who groan under the most intolerable oppression, and are exposed to every kind of pillage. But still there are many delightful spots to be seen, which confirm the accounts of its ancient fruitfulness, and prove its capability of being rendered a plentiful and populous country. The plain of Zabulon is every where covered with spontaneous vegetation, flourishing in the utmost luxuriance. The plain of Esdraelon is a vast meadow covered with the richest pasture; and the country around Rama resembles a continued garden.

The crops principally cultivated are barley, wheat, duora, maize, cotton, sesamum, and linseed. The water-melons of Palestine excel those of any other country. "Under a wise and beneficent government," says Mr Buckingham, a recent traveller, "the produce of the Holy Land would excel all calcalation. Its perennial harvest; the salubrity of its air; its limpid springs; its rivers, lakes, and matchless plains; its hills and vales; all these, added to the serenity of its climate, prove this land to be indeed a field, which 'the Lord hath blessed.'"

From the N. Y. Daily Advertiser.

CHINESE MAXIMS.

The following maxims are from the Keapaon, or book of a hundred negative precepts. The Chinese Gleaner remarks, that although this work is not respected like a religious book, it contains the prevailing sentiments of the people, and may be a good standard whereby to judge of their common opinions.

"Speculate not on distant things. Love not beauty without bounds. Do not enrage men who love to strike. Do not abuse the good things of providence. Do not love extravagance, nor be over anxious about being completely provided for. Think not of things which are above your station. Do not destroy life. Between two parties do not speak swords here and flatteries there. Do not stir up troubles. Be not the president of a lantern-head society (a kind of club either religious or convivial.) Do not cut and carve the poor. Do not oppress the orphan and widow. Do not learn unprofitable things.

Do not be ashamed of bad food and coarse clothing. Do not build summer-houses. Do not buy useless things. Do not associate with great people. Do not talk of men's domestic affairs, nor tell secrets. Do not put a stop to any good affair. Do not bring up other men's concerns (in conversation.) Do not laugh at men's appearances. Do not blame a man for the faults of his relations. Do not blame wickedness too much. Do not plainly call yourself true. Be not proud of your wealth, nor complain of your poverty. Do not interrupt men in conversation, nor call yourself clever. Do not say any thing that has a beginning but no end. Do not discuss the goodness of food and clothing. Do not interrupt men's pleasant chit chat.

Do not take a book for a pillow. Do not give books to women to lay up their needle and thread in. Do not cover jars or bottles with paper that has letters on it. Do not give such paper to woman to cut out patterns with.

Seat Wanted.

WANTED, a seat in the Rev. Mr WARE'S Church. Inquire at this office. March 12.

Publishing Fund.

THOSE Agents of the Publishing Fund, who have more of the First and Second part of the Geneva Catechism than they want at present, will please return a part of them to this office, by the first convenient opportunity. March 12.

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